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Sex-instruction as a phase of social education

New York City

1913

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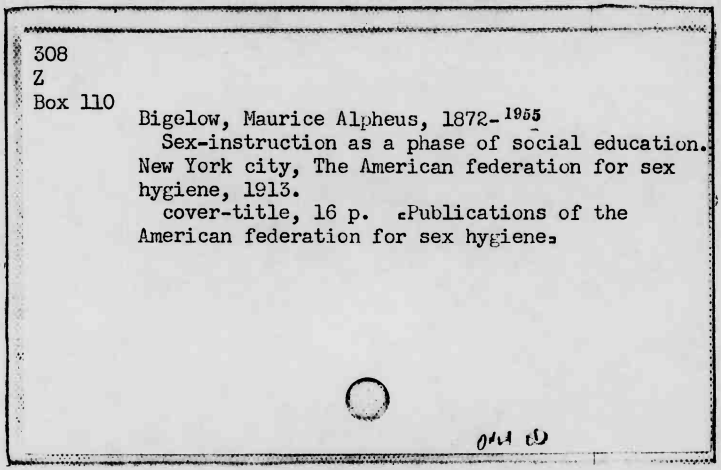
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SEX-INSTRUCTION AS A PHASE OF SOCIAL EDUCATION

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Professor of Biology
Teachers College, Columbia University

Issued by
THE AMERICAN FEDERATION
FOR SEX HYGIENE
Tilden Building, 105 West Fortieth Street
New York City
1913

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SEX-INSTRUCTION AS A PHASE OF SOCIAL EDUCATION*

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For several years instruction concerning sex and reproduction has been most often called "sex hygiene," which obviously refers to health. This is quite satisfactory so far as the instruction is strictly hygienic; but I shall later defend the proposition that considered as a phase of social education, sex-instruction is only in a minor part a problem of hygiene. I realize that this statement may be declared heretical by many of the present-day advocates of sex-instruction because they have approached this latest educational movement from the standpoint of physical health, and especially because their attention has been drawn to the very common occurrence of pathological conditions. Nevertheless, the sexual problems of our times are not all affecting physical health, which hygiene aims to conserve; and the sex-educational movement will be quite inadequate without great stress upon certain ethical and social aspects of sex. This idea will be developed later, but I anticipate simply to explain the point of view of the statement that "sex-hygiene" is altogether too limited as a general

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For several years instruction concerning sex and reproduction has been most often called "sex hygiene," which obviously refers to health. This is quite satisfactory so far as the instruction is strictly hygienic; but I shall later defend the proposition that considered as a phase of social education, sex-instruction is only in a minor part a problem of hygiene. I realize that this statement may be declared heretical by many of the present-day advocates of sex-instruction because they have approached this latest educational movement from the standpoint of physical health, and especially because their attention has been drawn to the very common occurrence of pathological conditions. Nevertheless, the sexual problems of our times are not all affecting physical health, which hygiene aims to conserve; and the sex-educational movement will be quite inadequate without great stress upon certain ethical and social aspects of sex. This idea will be developed later, but I anticipate simply to explain the point of view of the statement that "sex-hygiene" is altogether too limited as a general

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designation for the desirable instruction concerning sex and reproduction.

Two general terms, "sex-instruction" and "sex-education," are quite free from the above objections to "sex-hygiene"; and it is highly desirable that they should be used in all educational discussions where there is no specific reference to the problems of health.

Sex-education should not be understood as limited to school instruction. We may safely leave mathematics and writing and even reading to schools, but sex-education will fail unless the school can get the co-operation of the homes, the churches, the Y. M. C. A., the Y. W. C. A., the W. C. T. U., the Boy Scouts, the Camp Fire Girls, and other organizations which aim to reach young people socially, religiously, and ethically. The part which these have already taken in the sex-education movement is in the aggregate more important than what the schools have been able to accomplish. Sex-education, then, should be understood as including all scientific, ethical, social, and religious instruction which aims to help young people prepare to solve for themselves the problems of sex which inevitably come to every normal individual.

I have already used the phrase "the problems of sex and reproduction." A momentary consideration will show one that many problems of sex and of reproduction have become widely separated in human life by the social conditions which began to complicate the original biological function of reproduction when intelligent man first gained freedom from the blind instincts that control the animals. Recognizing frankly the scientific fact that human life has come to face some sex problems that are no longer reproductive, we should attempt to organize sex-education on broad lines so as to help young

people solve the well-known problems both of sex and of reproduction.

In order to understand sex-education, we must keep clearly in mind the reasons for such instruction. There are three lines of facts which indicate that all young people should acquire certain knowledge concerning the sexual and reproductive processes and their relation to life.

First, within the past decade the general public has received some astounding revelations concerning the enormous extent of sexual promiscuity, which is immorality according to our commonly accepted code of morals. Moreover, this immorality has in the commercialized social evil been complicated by a most barbaric form of slavery. But more significant than such moral mistakes is the declaration by eminent physicians that with immorality are inevitably associated the two highly infectious and exceedingly destructive diseases that are known in medical science as social or venereal. These are usually acquired by individuals guilty of promiscuity and they seriously and often fatally affect the victim, but of greater social importance is the evidence that they are very often transmitted to persons innocent of any transgression of the moral law.

The second line of facts is concerned with the personal hygienic guidance which young people need. This is most essential for boys and girls standing at the threshold of adolescence; but even children of kindergarten age often present hygienic problems to parents or teachers.

The third line of facts suggesting the importance of wide-spread information concerning the problems of sex and reproduction is the consensus of opinion of numerous physicians, ministers, and lawyers that a very

large proportion of matrimonial disharmonies have their foundation in the common misunderstanding of the physiology and especially of the psychology of sex.

Thus we find the greatest sexual problems of the age (1) in promiscuity or immorality, (2) in unhygienic conditions affecting the individual life, and (3) in widespread misunderstanding of certain immutable laws that are the very foundations of monogamic marriage. Note that back of each of these three phases of sexual problems are ignorance and uncontrolled instincts. This naturally suggests that sex-education offers one path towards a better adjustment of life and the problems of sex. Such in brief is the line of facts and reasoning which has led within a very few years to general recognition of sex-education as a necessary aspect of general education. The promulgation of the medical and social facts has given us many chills of horror, but the means will be justified if the end in sex-education succeeds in reducing the sum total of sexual mistakes.

Since the revelations concerning sexual immorality, especially the social evil and its associated diseases, have had the chief influence in awakening intelligent people from their age-long ignorance and indifference concerning the great sex problems, it is perhaps natural that those who first proposed sex-education should have emphasized the social evil and diseases so much as to create the widespread impression that the great aim of sex-education is to teach the distressing facts concerning immorality and its pathological consequences.

Now, without in the least underestimating the vast importance of the emphasis placed on immorality and social disease in the splendid pioneer work for the sex-education movement, and without suggesting that these should be entirely neglected in the proposed educational

attack on sex problems, I believe that, so far as formal instruction in schools and colleges is concerned, we may gain a decided advantage if from now on we recognize boldly that the social evil or sexual immorality and the associated diseases constitute only one of several groups of sex problems that education should attempt to help solve.

Concerning the other problems that sex-education should touch with great definiteness, it is my personal view that they are in four important lines as follows:

(1) The biological truths that lead to serious and respectful attitude on all sex questions. (2) The personal hygiene that conserves individual sexual health, independently of social diseases. (3) The hygienic, ethical, and psychical laws that promote physical and mental health in monogamic marriage. (4) The established principles of heredity and eugenics which foretell the possible coming of a better race of humans. I believe that in these four lines there are educational problems of present and future greater significance to human health and happiness than are found in the social evil and its diseases, commandingly important though these be. Therefore, in viewing the field of science with reference to the possible usefulness of its knowledge in helping individuals solve the vital problems that have grown naturally out of the reproductive function, I believe that we are logical only when we organize our educational aims so as to give scientific instruction concerning the problems of sex in these several lines in addition to the hygienic aspects of the social evil and its diseases. As I now see in the large the sexual problems which scientific education may help in solving, the educational aims may be grouped under four general headings as follows:

First and most important, sex-education should aim to develop an open-minded, serious, scientific, and respectful attitude towards the problems of human life which relate to sex and reproduction.

Second, sex-education should aim to give that personal hygiene of the sexual organs which is of direct value in making for the most healthful and efficient life of the individual.

Third, sex-education should aim to develop personal responsibility regarding the social, ethical, psychical, and eugenic aspects of sex as affecting the individual life in its relation to other individuals of the present and future generations; in short, sex-education should consider the problems of sexual instincts and actions in relation to society.

Fourth, sex-education should aim to teach young people during adolescence, the essential hygienic, social, and eugenic facts regarding the two destructive diseases which are chargeable to sexual promiscuity or immorality.

For emphasis, let me briefly summarize these aims of sex-education: (1) Serious, scientific, and respectful attitude of mind on sex questions, (2) personal sexual hygiene, (3) social and ethical and eugenic responsibility for sex actions, (4) relation of immorality and social diseases. I have deliberately placed these educational aims in this order because it is the order of greatest permanent importance in the sex-education movement, it represents the greatest value to the largest number of individuals who may learn the scientific truth, and it is the order most natural, most logical, and most effective in pedagogical practice with young people.

Let me analyze the above aims of sex-education and

point out how they may be connected with instruction in schools.

I have placed first the aim to develop a serious and respectful attitude toward sex and reproduction because at the root of the sexual problems of our times is the almost universal secrecy, disrespect, vulgarity, and irreverence concerning every aspect of sex and reproduction. Even expectant motherhood is commonly concealed as long as possible and all reference to the developing new life is usually accompanied with blushes and tones suggestive of some great shame. Nothing sexual is commonly regarded as sacred. Love and marriage, motherhood and birth, are all freely selected as themes for sexual jests, many of them so vulgar that no printed dictionary supplies the necessary words. And I am not simply referring to the great masses of uneducated people, for the saddest fact is that a very large proportion of intelligent people have not an open-minded and respectful attitude concerning sex and reproduction.

Now, unless we can devise some way to counteract the prevailing narrow, vulgar, disrespectful, and irreverent attitude towards all aspects of sex and reproduction; unless we can make people see sexual processes in all their normal aspects as noble, beautiful, and splendid steps in the great plan of nature; unless we can substitute a philosophical and æsthetic view of sex relationship for the time-worn interpretation of everything sexual as inherently vulgar, base, ignoble, and demanding asceticism for those who would reach the highest spiritual development, unless we can begin to make these changes in the prevailing attitude towards sex and reproduction, we cannot make any decided advance in the attempt to help solve sex problems by special instruction. First of all sex-education must work for a purified and digni-

fied attitude which sees vulgarity and impurity only when the functions of sex have been voluntarily and knowingly misused and thereby debased. If sex-education succeeds in giving young people this enlightened attitude, there will be little difficulty in solving most of the ethical and hygienic problems of sex. A young man who has caught a glimpse of the highest interpretation of sex in its relation to human life, in short a young man to whom all natural sex processes are essentially pure and noble and beautiful, is not one who will make grave hygienic mistakes in his own life, and he will not be personally connected with the social evil and its diseases, and he will avoid almost intuitively the physiologic and psychologic mistakes that most often cause matrimonial disasters. Everything, then, in successful sex-education depends upon the attitude formed in the minds of learners; and towards this our major efforts should be directed.

Recognizing the great importance of attitude, how may it be influenced by school instruction? The most widely accepted answer is that the best beginning may be made through courses of biology (including botany, zoölogy, and physiology) and through nature-study and hygiene taught on a biologic basis. No other method of introduction to sex-instruction is so natural and so likely to lead to a serious, scientific, and open-minded attitude concerning sex and reproduction. In fact, a large part of the study of reproduction of plants and animals in courses of biology has its value chiefly in the overwhelming evidence that problems of sex and reproduction are natural and dignified aspects of life. Such biological study determines attitude in no small degree. This is the justification for study of the reproductive processes in a series of animals and plants representing

stages between the complex development of the highest animals which parallel human life and the lowest forms which the microscope reveals. In all my classes of twenty years in high school and college I have noted a marked development of serious, scientific, and open-minded attitude in response to natural and frank presentation of animal and plant life-histories. Moreover, I have many times requested large groups of students to write freely and frankly concerning the influence of biological courses upon their own attitude; and their papers have strongly supported my observation that study of animal and plant life-processes exerts a profound influence upon the attitude of students towards the human problems of sex and reproduction. If I were stating a defense for biology as one of three or four essential science courses for general education, I should place the greatest emphasis upon the study of animals and plants as a foundation for sex-instruction. Certain critics would reply that all the biological facts that are actually used in the direct human application of sex-instruction could be taught in a few lectures without a year's course in biology; but opposed to this is the demonstrated fact that a few isolated lessons do not give the attitude that comes from a good course of biology taught with the view to culminating in special sex-instruction.

Concerning the personal sex-hygiene demanded by the second aim, some teachers hold that this should be a part of a course or series of lessons in general hygiene, including the problems of health for all systems of organs. This sounds reasonable, provided that the hygiene is preceded by biological nature-study or high-school biology in which life-histories of organisms have been studied for the sake of attitude. However, the needed

personal hygiene for either boys or girls can be taught in a very short lesson, or by limited reading, near the end of a course of biology which has emphasized physiology and its hygienic bearings. Obviously, such lessons cannot be coeducational.

The third aim involves some difficult educational problems. Since we confess that we know so little concerning efficient methods for ethical, moral, or social teaching, it is evident that we must be far from a satisfactory plan for dealing with instruction which is intended to oppose most powerful instinctive tendencies and long established habits of sensuality. Clearly, the third aim sets no easy task for the educator; but since the possible solution of sex problems must turn on the sex actions of the individual in relation to society, the ethical-social aspects of sex-education must not be evaded because the way is not yet entirely clear. The fact is that a good beginning has been made, especially in teaching concerning social diseases, heredity, and eugenics.

The value of all the proposed teaching concerning the relation of immorality and social diseases is more ethical than hygienic. Read any of the standard literature on the social side of venereal diseases, especially the masterly writings of the eminent physician and chief organizer of the American movement for sex-education, the late Dr. Prince A. Morrow, of New York City, and one notes that the medical facts have bearings in two directions. First, they indicate the desirability of morality as a protection of personal health, and second, they teach that the pathological results of the individual's immoral living may be passed on later to innocent wives and children. The first is a clearly personal hygiene as teaching that impure water may cause typhoid, but the second is social hygiene and ethics. The second is more impressive to all but the most selfish people.

There is good reason for believing that information concerning the social diseases is likely to impress the average young man through the social-ethical appeal much more than as a matter of personal health. Therefore, a biological lesson on social diseases, which may be presented most logically in connection with other germ diseases, may have its chief value in that its meaning is social and ethical.

As another illustration of biology touching ethics, I have recently come to believe that the teaching concerning heredity and eugenics, which should be a standard part of the best sex-instruction, has its greatest value in the ethical appeal, and not in the direct biological application of the laws of heredity which underlie eugenics. I realize that this statement is likely to be disputed by those biologists who see in eugenics only the possibility of controlling heredity so as to propagate better strains of humans, just as breeders of plants and animals have produced better domesticated varieties. A biologist naturally believes that the ultimate aim of eugenics is improvement of physical and psychical qualities; but considering the ethical-social-biological complications of human sexual-problems, it seems improbable that any decided and extensive improvement is likely to come if we continue to limit our interpretation of the principles of eugenics to the purely biological standpoint of the breeder of plants and animals. Let me illustrate by some concrete facts from eugenics:

There is a widespread opinion among science teachers that high-school biology should present some of the best established facts of heredity; and that these should be eugenically applied to human life by means of such illustrations as those afforded by the histories of certain degenerate families, such as the well-known Jukes and Kallikaks. A brief sketch of the history of the latter

family will make clear my point as to the ethical appeal of eugenics.

A young man of good ancestry broke the moral law about one hundred and forty years ago and became the father of an illegitimate son by a feeble-minded mother. Of 480 descendants of this son, there have been 46 normal, many immoral, many alcoholic and 143 feeble-minded. The same man who back in the revolutionary days made a moral mistake which led to such awful consequences, later married a woman of good family and became the progenitor of a second line of 496 descendants of whom 494 have been normal mentally (2 were affected by alliance with another family); and all have been first-class citizens, many of them prominent in business, professions, etc.

Even making due allowance for the depressing influence of the environment in which most of the down-and-out descendants in the degenerate line lived, the comparison between the normal and the abnormal lines from the same ancestor gives the most convincing eugenic evidence that has been discovered in the human race. Doubtless it will long be used as a basis for attempted biological control of the propagation of the unfit.

This story of the Kallikak family should be reviewed in every high school in connection with the topic "heredity" in a course of biology, for it will teach two important lessons: (1) The biological principle that defects, both physical and mental, are highly heritable, even for many generations; and (2) the ethical responsibility for the sexual actions of the individual who may start a long train of human disaster that may visit the children unto even later than the third and fourth generations. The first lesson is a purely biological one which suggests the eugenic argument that defective humans, like undesirable animals and plants, should not take part in the perpetuation of the species. The second lesson is not

biological but ethical, suggesting individual responsibility for conduct which may disastrously affect other individuals' lives. It seems to me that so far as general education is concerned, the ethical lesson is the more impressive and more likely to lead to voluntary eugenic practice by individuals. It is my observation that even many intelligent people are not seriously impressed by the biological evidences for eugenics considered as a general problem, but their reaction is one of interest when one begins to present the question of ethical responsibility for the transmission of physical and mental defects to future generations. Such considerations have lead me to the view, already suggested, that eugenic studies in courses of biology have their greatest practical value in their ethical implications, which, of course, by influencing individual responsibilty for reproduction may lead to the desirable biological improvement of the human race. Teachers of biology should present, as an economic problem, the facts which will make better breeds of plants and animals by direct application of the biological laws of heredity; but they should present and apply parallel facts to human life in order to influence first of all individual responsibility for ethical control of reproductive activity, and thus indirectly work eugenically for an improved human race.

Thus the aim of eugenics is most likely to be attained through ethical rather than biological application of the teaching which our schools can give. The men and women who view life selfishly with no feelings of ethical responsibility towards others of the present or future will take no practical interest in the biological problems of human eugenics, although the economic problems of plant and animal breeding may interest some of these same people.

In addition to the ethical-social bearings of biological teaching, our sex-education will be incomplete until we

learn how to attack the sex problems directly and effectively with reference to the ethical, social, psychical, and æsthetic aspects. Perhaps we may be able to do this only with mature people; probably it is too much to hope that even a serious impression will be made on all intelligent people; but somehow sex-education must be completed by adequate presentation of these aspects, for the problems of sex are satisfactorily solved only in the lives of those fortunate individuals whose vision of the relation of sex and life combines the viewpoints of biology, hygiene, psychology, ethics, æsthetics, and religion.

And now the fourth aim demands some explanation. Sometime in the adolescent period all young people should learn the essential facts regarding the two social diseases and their relation to immoral living. There is the widespread impression that those advocating sex-education believe in giving great prominence to the social diseases; but in opposition to this I cite the report of a committee of The American Federation for Sex Hygiene.* In that report there are twenty-three recommendations concerning sex-instruction; but only one mentions social diseases and in these words: "During the later period of adolescence . . . there should be given . . . special instruction as to the character and dangers of the venereal diseases." That seems sufficient. It is not desirable that young people should review the horrible facts relating to perverted sexuality. Ten or twenty brief and authoritative statements quoted impressively from medical and social literature ought to give fair warning of lurking dangers in immoral living. More extensive information has often proved dangerous. I would gladly suggest that these dark sides of life be kept in sealed books if

* This report may be had upon application to The American Federation for Sex Hygiene, 105 West Fortieth street, New York City.

I did not know that so many young people need forewarning and definite guidance. Our educational system will not do its full duty if it fails to offer the needed help so that it may be obtained by all adolescent young people who are not so fortunate as to be guided by parents and other personal teachers.

In closing let me state my confession of faith in sex-education: It is certainly only one of several possible lines of attack on the alarming sex problems of our time; but it is the most hopeful outlook towards improved sexual morals and health, both physical and psychical. However, we shall gain nothing of permanent value by extravagant claims or hopes as to the ultimate effect of sex-education. We must expect incomplete results. It will not entirely solve any one sex problem for all individuals who receive instruction, but it will solve all of the problems of many individuals and help many others. It will not eradicate the social evil and its characteristic diseases, but it will protect many a young man and woman and so reduce the sum total of immorality. It will not prevent all divorces and matrimonial disharmonies, but even now the biological teaching is helping and some day the social-ethical problems will be well presented and then most intelligent men and women will understand the fundamental principles for permanent and harmonious monogamic marriage. Finally, sex-education will not enforce universal sexual morality in conformity with our accepted code, but it will help many individuals through decisive battles with sex-instincts.

Such are some of the lines along which extreme claims and hopes for sex-education have been and are still being made. There is some truth in each; in fact, there is more than enough to justify the present movement for sex-education. To all those who see nothing in the movement because it will not solve all the sex problems which have created a demand for special in-

struction, we may reply by simply pointing to the fact that general education makes some better and more efficient citizens, but many times it fails to give desirable results. We believe in general education because it aims to offer all individuals help in preparation for more efficient life, although it succeeds only in part. Likewise, we should stand for the scientific instruction of all young people in matters concerning sex because it is certain that such knowledge will function completely in many lives and will work appreciable good in many others.

I cannot believe that sex-education is one of the long line of educational fads which quickly pass their day, for no other phase of education so closely touches life. History and geography and even a large part of the three Rs may be of little use in the lives of numerous people, but sex-education deals with problems which the normal human life cannot possibly avoid and which each individual must be prepared to solve for himself. Therefore, we may confidently assert that instruction concerning the most important aspects of sex processes and relationships has come to stay, and that it will soon be recognized as an absolutely necessary part of a rational and efficient scheme for the education of young people.

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The West Virginia Society of Social Hygiene,
Otis G. Wilson, Secretary, Elkins.

WISCONSIN
Milwaukee Society of Sanitary and Moral Prophylaxis,
W. T. Stephens, Secretary, Milwaukee.

INTENTIONAL SECOND EXPOSURE

struction, we may reply by simply pointing to the fact that general education makes some better and more efficient citizens, but many times it fails to give desirable results. We believe in general education because it aims to offer all individuals help in preparation for more efficient life, although it succeeds only in part. Likewise, we should stand for the scientific instruction of all young people in matters concerning sex because it is certain that such knowledge will function completely in many lives and will work appreciable good in many others.

I cannot believe that sex-education is one of the long line of educational fads which quickly pass their day, for no other phase of education so closely touches life. History and geography and even a large part of the three Rs may be of little use in the lives of numerous people, but sex-education deals with problems which the normal human life cannot possibly avoid and which each individual must be prepared to solve for himself. Therefore, we may confidently assert that instruction concerning the most important aspects of sex processes and relationships has come to stay, and that it will soon be recognized as an absolutely necessary part of a rational and efficient scheme for the education of young people.

ociety of Social Hygiene,
ohr, Secretary, 15 East Pleasant St., Baltimore.

MASSACHUSETTS
Massachusetts Society for Sex Education,
Charles W. Birtwell, Secretary, 6 Hancock Avenue, Boston.

MICHIGAN
Detroit Society for Sex Hygiene,
Raymond E. Van Syckle, Secretary, 33 High Street East, Detroit.
Washtenaw County Social Hygiene Association,
Miss Agnes Inglis, 1985 Geddes Avenue, Ann Arbor.

MISSOURI
St. Louis Society of Social Hygiene,
W. E. Kleinschmidt, M.D., Executive Secretary, 4069 Shenandoah Avenue, St. Louis.

NEBRASKA
Social Hygiene Society of Lincoln, Nebraska,
A. E. Wolf, Secretary, Y. M. C. A., Lincoln.

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The New Jersey Society for the Prevention of the Social Diseases,
Thomas N. Gray, M.D., Secretary, East Orange.

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Buffalo Society of Sanitary and Moral Prophylaxis,
W. W. Quinton, M.D., Secretary, 232 Elmwood Avenue, Buffalo, N. Y.
The Society of Sanitary and Moral Prophylaxis,
Henry P. de Forest, M.D., Secretary, 105 West 40th Street, New York.
Syracuse Society for the Prevention of Social Diseases,
Rev. E. A. Burnham, Secretary, Syracuse.

OKLAHOMA
Oklahoma Society for Social and Moral Hygiene,
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The Oregon Social Hygiene Society,
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PENNSYLVANIA
Pennsylvania Society for the Prevention of Social Disease,
Robert N. Willson, M.D., Secretary, 1827 Spruce Street, Philadelphia.

TEXAS
The Texas State Society of Social Hygiene,
T. Y. Hull, M.D., Secretary, San Antonio.

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The Society of Social and Moral Hygiene of Seattle,
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The Purposes of The American Federation for Sex Hygiene

To educate in the physiology and hygiene of sex and to study and apply every means, educational, sanitary, moral, and legislative, for the prevention of vice and its diseases.

To bring into closer relations the societies throughout the country for sex education and like purposes, and to secure co-operation among them.

Membership in The American Federation for Sex Hygiene is open to societies for sex education and like purposes and to persons in sympathy with its work. Individual membership dues $2.00 per year. Application may be made to the Executive Committee at 105 West Fortieth Street, New York City.

Publications of The American Federation for Sex Hygiene

The Teaching of Sex Hygiene. By Prince A. Morrow, M.D. A reprint. 1912. $1.50 per 100 copies, postpaid.

Report of the Special Committee on the Matter and Methods of Sex Education. By Thomas M. Balliet, Dean of the School of Pedagogy, New York University; Maurice A. Bigelow, Professor of Biology, Teachers' College, Columbia University; and Prince A. Morrow, M.D. 1912. $3.00 per 100 copies.

Catalog of the Publications of the Constituent Societies. 1913. $1.50 per 100 copies.

Sex Instruction as a Phase of Social Education. By Maurice A. Bigelow. A reprint. $3.00 per 100 copies, postpaid.

Single copies free upon request.

A brief list of approved books on sex education and related subjects, issued by various publishers, will soon be printed, and a more extensive bibliography of good literature on these subjects is in preparation.

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